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A FATHER'S MEMORIAL OF AN ONLY DAUGHTER.

A DISCOURSE

DELIVERED IN

THE FIRST CHURCH IN HARTFORD,

SABBATH EVENING, DECEMBER 9th, 1844,

ON THE DEATH OF

MRS. MARY E. VAN LENNEP,

WIFE OF REV. HENRY J. VAN LENNEP,

MISSIONARY TO TURKEY ;

WHO DIED IN CONSTANTINOPLE, SEPTEMBER 27th, 1844.

BY JOEL HAWES, D. D.

PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN HARTFORD.

PRINTED BY D. B. MOSELEY.

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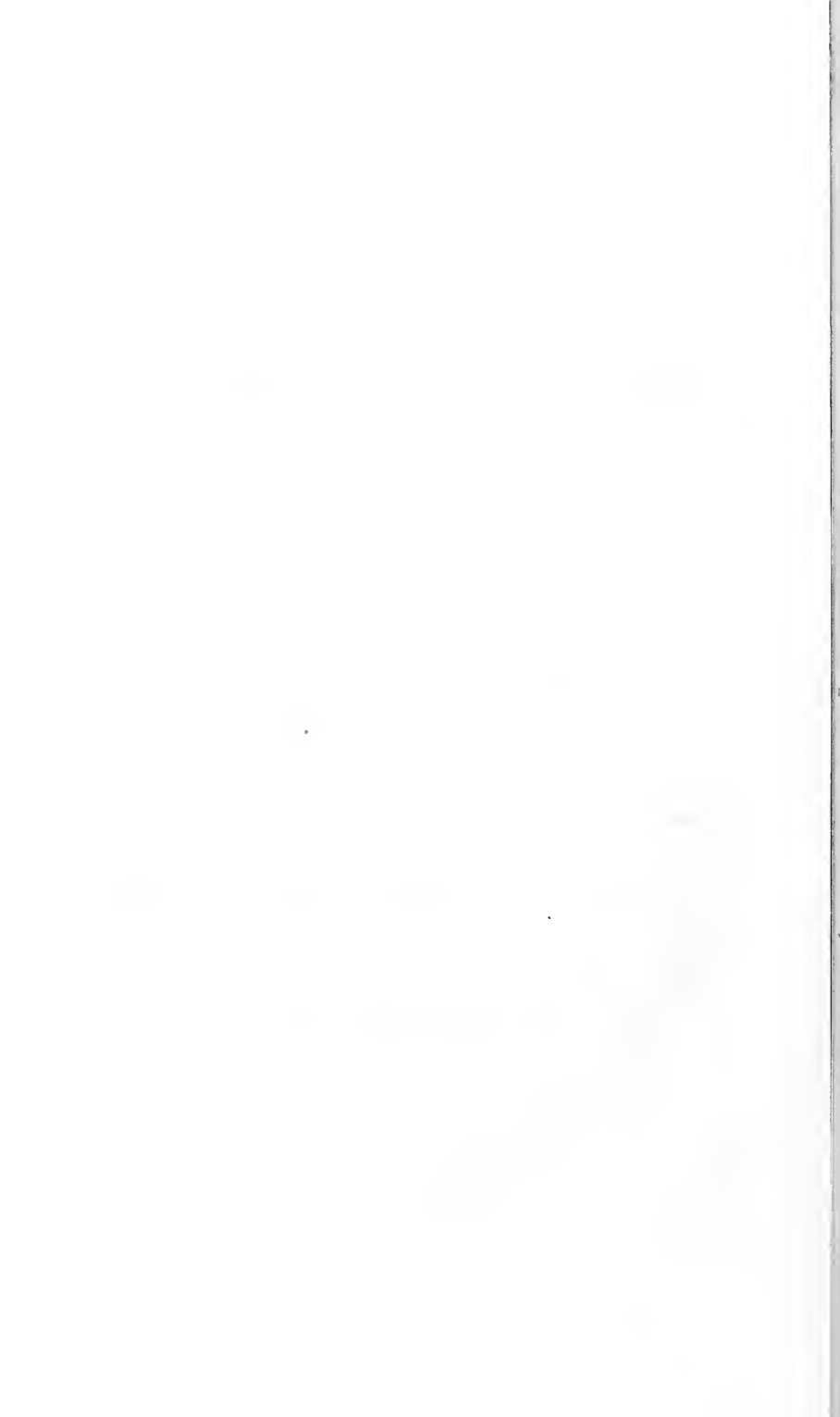
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TO THE
FRIENDS OF HIS DECEASED DAUGHTER,
THE AUTHOR
INSCRIBES THE FOLLOWING DISCOURSE,
AS A MEMORIAL
OF HER CHRISTIAN VIRTUES,
AND AS A TOKEN
OF HIS GRATITUDE TO THEM FOR THEIR KINDNESS TO HER WHILE LIVING ;
AND OF HIS EARNEST DESIRES THAT WHEN THEY DIE,
THEY MAY ENTER INTO PEACE ,
AND AWAKE IN THE LIKENESS OF GOD.



A SERMON.

HE SHALL ENTER INTO PEACE; THEY SHALL REST IN THEIR BEDS, EACH
ONE WALKING IN HIS UPRIGHTNESS.—*Isaiah 57: 2.*

I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS.—*Psalms 17: 15.*

Besides the general appropriateness of these scriptures to the occasion on which we are met, there are two special reasons which have led me to the choice of them, as the theme of present discourse.

The dear departed one greatly loved a little manual of devotion, called "Daily Food." She was for years, in the habit, of reading and meditating on the text selected for the day, as a means of Christian improvement. It was so, that the two verses just read, were the ones for the day on which she died. 'He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. I shall be satisfied when I awake with thy likeness.' Sinking under the power of disease, she was probably unable to read or meditate on these scriptures, on the morning of that day, as she was wont; but just as the sun had passed its meridian, she went, I trust, to realize their full, sweet meaning in the pres-

ence of her Saviour. The other reason referred to is this. In the evening before our final parting at Smyrna, on the 10th of last May, I attended a little meeting for conference and prayer, in the family of one of our missionaries. In expectation of the sad farewell on the morrow, my feelings led me to select, as the subject of my remarks, the last of the two verses chosen for my text. I shall be satisfied when I awake with thy likeness. My dear child was one of the little circle that composed my audience; and it was the last time she ever listened to the voice of Christian instruction and encouragement from the lips of her father. And I love now to reflect, that my last words were so appropriate to a final interview, and so fitted to help her on through the remainder of her short pilgrimage on earth.

The scriptures, then, set at the head of this discourse, seem to me to have a peculiar claim to direct our meditations on the present occasion. In speaking from them, I shall endeavor, as far as I can, to lay aside the feelings of a father towards a much loved daughter, and address my audience, just as I would, were I preaching a sermon on the death of any youthful member of my charge. What I may say of the deceased will not be in eulogy, but in praise of that grace which made her what she was, and in thankfulness for that kindness of my heavenly Father, which comforts my bereaved heart with the blessed hope that he has taken her to himself in glory.

I have wished also, by falling in with the train of reflection awakened by the death of my daughter in the minds of many, especially, of her young acquaintances, more deeply to impress upon them the lessons of this providence, that so, she being dead, might still speak to them who knew and loved her while yet she was with us.

In presenting a brief illustration of the sentiments contained in our text, we may notice,

- I. The peaceful death of the righteous. And,
- II. The state of blessedness into which they enter on leaving the body.

I. The gospel aside, death is a most gloomy and distressing event. It puts an end to all our enjoyments, purposes, and hopes. It severs us from everything we hold dear on earth; seals up our senses, stops the warm current of life, and commits our bodies to the cold and silent grave, there to moulder back to corruption and dust. Reason sheds no light on this dark scene; wakes up no hope in the bosom of the departing, and speaks no comfort to the smitten hearts of survivors. It cannot assure us that we shall exist beyond the grave; much less can it tell us in what state we are to exist, or how we may hope to appear, in peace, in the presence of the great Being, whom we cannot but know we have offended by our sins, and who holds our destiny for eternity in his hands. Hence death has been most significantly called the king of terrors; and he fulfills all the dreadful meaning of his name towards such as know not God, and reject the overtures of his grace in Christ.

But life and immortality are brought to light in the gospel. There we are assured by a fulness of evidence that banishes all doubt, that he who made us, has made us for an endless existence, and that, if we are found in him, "who is the resurrection and the life," death has no sting for us, and the grave no terrors; we go in peace; we rest in our beds; every one that walketh in his uprightness. This is the blessed instruction contained in our text. Let us dwell upon it for a moment.

The peace and rest spoken of are restricted, you perceive, to a particular character; to him that walketh in uprightness. This, in the sense of the Bible, is a peculiar character. It belongs only to true Christians; such as have been born of the Spirit; as love God supremely, and are united to Christ by an affectionate, living faith. No sweetness of natural temper, no amiableness of disposition, no correctness of outward conduct constitutes, in the sight of God, an upright, or righteous character. These natural traits you may possess in great perfection, and yet your heart be dead to the love of God, and yourself a stranger to all the exercises of true piety. Marvel not, my friends, you must be born again. The youngest, the oldest, the

most kind, amiable and moral among you, must experience this great change, or the character of uprightness, to which alone peace and rest in the dying hour are promised, can never be your's; and you can never enter the kingdom of heaven. The Bible throughout is strikingly discriminating on this point. It tells you of peace in your latter end, of rest in your funeral couch, of awaking in the likeness of God, and of being satisfied forever in his presence; and it tells you also to whom these blessings belong, even to such, and only such, as walk in uprightness,—love God, trust in Christ as their Saviour, and serve him in an obedient Christian life. All such are entitled to the blessings indicated in our text. They are pardoned of God, are accepted in Christ, are sealed heirs of heaven; and die when, or how, or where they may, no harm can come to them; death is to them a conquered foe; their Saviour has entered the grave before them, and for them, and all their interests are safe for eternity. In Christ they have a sure foundation of peace as they go down into the dark valley; and having his rod and staff to comfort them, they need fear no evil.

The phrase in our text, he shall enter into peace, is rendered by Bishop Lowth, “he shall go in peace.” Thus understood, it denotes the calm and peaceful manner in which the righteous are wont to leave the world. They are not, like the wicked, driven away in their sins; they have hope in their death; their end is peace. Hence it is said in the next clause of the text; “they rest in their beds.” The allusion is probably to the grave, which is often represented in the scriptures as a place of rest. Thus in Job it is said;—There the wicked cease from troubling, and there the weary are at rest. This sentiment is beautifully expressed in the following lines from Watts;—

Nor pain, nor grief, nor anxious fear
 Invade thy bounds; no mortal woes,
 Can reach the peaceful sleeper here,
 While angels watch the soft repose.

Not that the soul sleeps in the grave, or remains in an unconscious, torpid state, as some have supposed, during the period

that intervenes between the death of the body and the general resurrection. The whole current of scripture is against this gloomy sentiment. We are uniformly taught that to be absent from the body is equivalent to being present with the Lord, and that the souls of the righteous do immediately on leaving their houses of clay enter into a state of conscious activity and enjoyment. 'It is true, a delightful truth, that the bodies of the saved, which at death their souls leave, in order to be with Jesus, do rest in their graves.' There, as in peaceful beds, they repose, till awaked by the call of him who summoned Lazarus from his tomb, who shall then make them like his own glorious body, fit tenements of glorified spirits. But the leading idea intended to be conveyed by that part of the text we are now considering is, that the righteous, when they die, go in peace. The fear of death is removed. They are sustained by the hope full of immortality. They are at peace with themselves, at peace with their fellow men, at peace with God; and thus they are prepared to leave the world in peace, and enter into everlasting rest. The grave is to them a place of calm and peaceful repose. No persecution comes there; no trials await them there; no sin, no sorrow, no evil of any kind. They sleep in Jesus, and are blessed; and in the morning of the resurrection shall come forth to inherit immortal joys in heaven. In this manner, Abraham, Moses, David and the prophets died. In this manner, Paul and Stephen, and multitudes of the primitive saints died. In this manner great numbers of our own Christian friends have died. And in this manner thousands of believers in Christ are every hour bursting away from their earthly tabernacles, bidding adieu to earth and time, in peaceful hope of eternal rest in Jesus. We pass to consider,

II. The state of blessedness into which the righteous enter on leaving the body. I shall be satisfied, says the Psalmist, when I awake with thy likeness. This blessed hope is common to all true believers, and they go to realize its fulness immedi-

ately on passing into the spiritual world. For though it be admitted, that, in some sense, there is an intermediate state between death and the resurrection, and that *then* a change will take place in the condition of the saved by which they will be raised still higher in glory and blessedness, that does not prevent their being happy, consciously active and happy, and perfect in the likeness of God their Saviour, the moment they die and leave their bodies. This is plainly the doctrine of the scriptures. David had no expectation of a long unconscious, sleep in the grave, when he said—I shall behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness. Paul, when in a strait betwixt two, wishing to depart, and yet willing to stay, fully believed that if he should die, he would immediately be with Christ. And the penitent malefactor, according to the promise of the Saviour, went, on the very day of his death, to be with him in Paradise. All true believers then, do at once, on leaving the body, awake in the likeness of God, and are satisfied. They go to be with Christ where he is ; and seeing him as he is, they will be like him. This transformation, this change into the divine likeness, will at first be perfect in *kind*, but not in *degree*. All the glorious lineaments of the Saviour's character will be drawn on theirs ; and thus arrayed in his likeness, the redeemed will shine forth in all the beauties of holiness. Still there will be progress. As ages roll away, they will continually increase in knowledge, in holiness and in happiness ; and so be eternally rising into a nearer, and still nearer resemblance to their divine Lord and Head, and yet be eternally at an infinite remove from his perfection and glory. Then they will be satisfied.

1. In the first place, they will be satisfied with themselves. Here they never were. They carried about with them a body of sin and death. Their temptations, their conflicts, their trials were many ; and they groaned being burdened. But at death they part with imperfection, sin and sorrow forever. They awake in the likeness of their Saviour and are satisfied. Nothing

remains in them, or pertains to them to awaken regret, or interrupt enjoyment, or darken hope. Of all that blessed assembly there is no eye that weeps, no breast that sighs, no tongue that complains, and no heart that does not bear the image, reflect the glory, and rejoice in the presence of God the Saviour. Healed of every disease, freed from every corruption, and breathing the pure air of the celestial regions, every one, on awaking in the divine likeness, will be clothed with immortal youth and vigor, and every grace and every faculty will be ripened into maturity and brought into a never ending course of delightful exercise and improvement.

2. Awaking in the likeness of God the redeemed will be satisfied with the place of their residence. That will be heaven ; the world of unclouded light and everlasting blessedness ; where all things are as great as here they are little ; where all things are as substantial as here they are vain ; where all things are as fixed as here they are transitory. The saved of the Lord, on leaving the body, enter that world as their proper home ; it is adorned with infinite magnificence and beauty, a fit residence for angels and glorified spirits in the presence of God and the Lamb. And O, what a change ! to be taken from an earthly cottage to the palace of the great King ; from the sins and sorrows of earth to the holiness and joys of heaven ; from a frail, diseased, dying body, to the everlasting strength and undecaying vigor of the Paradise of God.

3. They will be satisfied with their society. It will be a society of perfectly holy and benevolent beings ; composed of the general assembly and church of the first born in heaven ; of the spirits of the just made perfect ; of an innumerable company of angels ; of Jesus the Mediator of the new covenant ; and of God the judge of all. To this society the redeemed are admitted immediately on leaving the world ; and they commence an acquaintance with patriarchs and prophets, with apostles and martyrs, and with the most amiable and worthy

characters that have ever lived ; among them their own dear Christian friends who have entered before them into glory, and are waiting to welcome them to their everlasting home. Dear friends and relatives, parted here on the shores of time, meet again in heaven, to review together the dealings of God with them in this state of trial, to dwell together in his presence, never more to be separated.

4. They will be satisfied with their employments. These will be of the most pure and exalted kind, perfectly adapted to their immortal natures, and fitted to promote, in the highest degree, their improvement and happiness. Worship and praise will be a part, but not all of their occupation. Entering heaven with all their faculties ennobled, and their hearts glowing with holy love, the redeemed will, doubtless, occupy spheres of extended activity and usefulness, and forever be employed in ways, which will exercise every power, and call forth every benevolent affection in the most perfect manner ; all adapted to a state of complete and everlasting blessedness.

5. They will be satisfied with their prospects. These will be equal to their desires ; and will eternally be growing brighter and brighter. Here their happiest seasons are usually of short duration, and are always liable to interruption from the anxieties, the cares, the vicissitudes and vanities of this sinful world. But nothing can ever cloud the prospects, or interrupt the joys of the redeemed in glory. Death and sorrow, disease and pain, crying and tears will have fled forever ; and they will be able to look forward to interminable ages, and anticipate, not only the continuance, but constant increase of knowledge, holiness and happiness as long as duration shall last. Their bodies, their minds, their residence, their employments, their society and their fruitions, will form a system of glory and of good, which will know no interruption and no end ; which will be refining, brightening and increasing forever. In thy

presence is fulness of joy ; and at thy right hand are pleasures forever more.

6. They will be satisfied with all the means which God saw fit to employ to prepare them for, and bring them to heaven. These often appeared to them, while in this vale of tears, deeply mysterious and painful. But all will be cleared up in the light of eternity ; and it will there be seen, that the afflictions, disappointments and trials of this life, were all appointed, by infinite wisdom and goodness, and were a necessary discipline to wean us from the world and prepare us for heaven. If we, through grace, shall finally be admitted into that world, we shall see, that not one trial, not one disappointment or affliction was laid upon us here, which was not needful and designed to promote our highest good. What we know not now, we shall know then. We shall remember all the way in which the Lord our God led us in this dark and trying world ; and every review of the past will only serve to increase our gratitude and elevate our praises for the goodness and mercy with which our covenant God followed us all the days of our pilgrimage on earth. I add,

7. The redeemed on awaking in the likeness of God will be satisfied with every part of the divine counsels and government. This is a world of mysteries. We are a mystery to ourselves ; and every thing around us is mysterious. We cannot fathom the purposes of God, nor comprehend the reasons of his conduct ; and often his goings are shrouded in darkness, and seem to us planted in the great deep. We see enough indeed in God to inspire confidence and sustain hope ; still we see through a glass darkly, and our weak faith is often greatly tried and ready to fail us. It will not be so in heaven. All who enter that happy world will see as they are seen, and know as they are known. The mysteries of providence will then be unfolded. The great plan of Jehovah respecting man will be completed ; his redeemed people will all be gathered home to glory ;

and the reasons of his conduct towards our race will be explained and published to the universe ; and in view of all, the ransomed of the Lord will be satisfied. There will be no blemish, no defect in any part of the divine administration. All will appear just as it should be, infinitely wise, benevolent and glorious ; and they will thus be prepared to rejoice and be eternally happy in the kingdom and under the government of God.

These, my friends, are great truths. We owe them entirely to the blessed word of our God ; and they should awaken in us constant gratitude and praise to Him, who inspires us with such hopes in the house of our pilgrimage. What are we, and what our deservings, that we should thus engage the benevolent regards of God our Saviour ? Miserable sinners ; unworthy of the least blessing that is poured into our cup. And yet we are told of entering into peace ; of resting in our beds ; of awaking in the likeness of God, and of being satisfied forever with the joys of his presence. God will call and we shall answer him, rise in his image, be made like unto our Head, be where he is, blessed eternally with the visions of his glory. Let us dwell upon the prospect and rejoice in the hope. It will cheer us amid the dark passages of life, make the trials of it light, and fit us for a brighter crown in that kingdom to which we are going.

And how firm a ground for peace and hope have we here, in the prospect of death ? What indeed is death to a Christian ? The gateway of eternal glory. That passed, he enters into the joy of his Lord, and commences an endless course of improvement in all that can add dignity and blessedness to an immortal being. A Christian then, instead of shrinking with fear from the change of death, should look to it with serene and cheerful hope, and when it comes, die, as millions have, in peace and joy, and go to the bosom of his Redeemer and God. The way is not strange, not untried. All the saved, from Abel the first, to the last one that has ascended to glory, have passed that way ;

and each, as he has mounted upward, in the bright and shining course, has testified to the safety and blessedness of dying in the Lord. This should encourage others, who yet linger here on the shores of time, to look upon death with calmness and hope ; to welcome its approach as a call from their Redeemer to quit these scenes of mortality, and go to inherit eternal joys in his kingdom. Dying, to the Christian, is but going home ; and who should be unwilling to go home, when that home is heaven, and the society waiting to welcome us there are our own dear friends who have died in the Lord, and the whole glorious company of the redeemed ?

Here too we find strong consolation in the death of Christian friends. They have gone from us ; but they are not lost to themselves, nor to the kingdom of God. They still live ; live in all the vigor and activity of their immortal faculties—live in the perfect likeness of Christ, and amid the glories of the heavenly world. And should not this reconcile us to their removal from us by death ? Should we sorrow, as those that have no hope, now that the great design of all that the Saviour did for them in their redemption, and in calling them by his grace to be his disciples, is consummated in their perfection and everlasting blessedness in heaven ? Do we rejoice and give thanks to the God of providence, when a dear friend of our's, having a dangerous sea to navigate, has made the voyage in safety and attained the desired haven ? How much more should we rejoice and give thanks to the God of grace, when our Christian friends have finished the voyage of life ; have escaped all the storms and dangers of this boisterous ocean, and are safe in the haven of everlasting rest ? We are not indeed forbidden to mourn our loss. Tears were made to be shed ; and never is there a fitter occasion for them, than when dear kindred and friends are separated from us by the stroke of death. But we should remember, that if they die as Christians, our loss is their gain, and that while *we* sorrow and weep that we shall see their face no more in the

flesh, *they* are rejoicing and singing praise in the kingdom of glory. O, could we look within the veil and see them where Christ is, made like him, dwelling in his presence and beholding his glory, should we wish them to return to us on earth, to conflict again with the temptations and sins, and with the trials and sorrows of this our mortal state? Should we not rather fall down on our knees before God, and thank and praise him for his great grace in fitting for, and taking home to glory those whom we love; and return to these earthly scenes and duties with warmer desires, and more strenuous efforts, that we may be prepared in God's own good time, to go and join our departed friends in heaven, and with them be ever with the Lord?

I trust I feel grateful to God, my friends, that while I open these fountains of consolation to you, I am permitted to drink at them myself in this day of my bereavement and sorrow. God has seen fit to take from me my beloved and only daughter; and I thank him for the precious evidence I have, in her life and in her death, that she has entered into peace, and rests in her Saviour's bosom.

My object in the few brief notices of her, which I may now present, is not to obtrude my sorrows upon your attention, nor to eulogize the virtues of the dear deceased one; but as I have said, to honor the grace of God which made her what she was, and to lead all who hear me, especially, her young acquaintances and friends, to prize very highly that religion which she loved, and prepare to go to that heaven where I trust she has gone.

It is a very pleasant remembrance to her parents, that from her earliest years she was a peculiarly affectionate and dutiful child. Her tender mind opened itself in docility and love; and like a fresh flower of spring, shed forth the fragrance of its affections upon all around. To know the desires of her father, or mother, was enough to engage a prompt and cheerful obedience. She was early taught that she was a sinner, and

needed the renewing grace of God to fit her for his service and kingdom ; and from the time she was eight years of age, she was the subject of more than usually deep religious impressions. She felt that her heart was not right with God ; that she needed, what every human being, however young, and however amiable, needs, a new heart to be given her by the Holy Spirit.

On entering her tenth year, there was a marked change in her feelings. The scene was one never to be forgotten, either by herself or her parents. It was noticed, that, for some days, her mind was the subject of intense and serious thought. Occasionally the unbidden tear would be seen trembling in the eye, or stealing down the cheek, till, one evening, having spent some time in retirement, she was heard singing in a low, sweet voice, when on opening the door of her room, her delightful exclamation was, "O, I am so happy ; I have found God ; I am so happy ; I can pray now." She had knelt, as at other times, with a burdened heart, and under a sense of separation from God, and he had met her and had blessed her. To use her own language ; "it seemed like speaking to a dear, kind friend ; God seemed near to me ; and I felt that he heard me." From that time she gave us every pleasant evidence of being a child of God. Her youthful piety did not, as it often does, pass away like a morning cloud. It was a plant of celestial origin. It was rooted deep in the heart, and it grew and brought forth increasing fruit to God till the end of her life.

From the time she hopefully became a Christian, she had a strong desire to devote herself to Christ in a public profession of religion. But it was thought she was too young. After having patiently waited a year, at the close of a communion season, when she remained at home, she summoned all her powers of argument to reason on the subject with those whom she had ever been accustomed to reverence and obey. She asked, 'when our Saviour said, do this in remembrance of me, did he mean to exclude children ?' She was told that her

father thought her too young to take so important a step. 'How old must I be, before I obey Christ?' She was answered that twelve, was thought to be a proper age to make a profession of religion. 'O, she exclaimed,' with much emotion, 'I shall have to wait a whole year, and I have waited a whole year now.' This reasoning of a child seems to me more conclusive now, than it did then, and I should be much more ready to act upon it in admitting young persons to the church.

Soon after she was twelve years of age, her wishes were gratified in being received to the communion. It was with her a season of great tenderness; and to commemorate the love of her Saviour, at his table, was a privilege which became more and more precious to her as long as she lived. Her Christian course was remarkably uniform and exemplary; and it was pleasant to see how, from time to time, she was growing in grace and in the knowledge of her Lord and Saviour. She felt that her profession of the name of Christ brought with it very tender and solemn obligations, which required of her a peculiar character and deportment; and feeling that she was not her own, but bought with a price, she conscientiously endeavored so to live as to honor the sacred name by which she was called.

Her religion, not a name, or a form, but a living, inward principle of holy love, partook largely of the cheerful and the pleasant. She looked to it as a source of peace and joy and hope. It shed a heavenly light on her mind, sweetened her temper, sanctified her affections, enlarged her views, elevated her aims, and taught her to associate all her purest and best enjoyments, with the love of her Father in heaven, and the delightful anticipation of higher and nobler enjoyments hereafter. She possessed naturally a good mind,—well cultivated, well balanced, active and intelligent; susceptible, in a very high degree, of just impressions from whatever objects engaged her attention; and was characterized also, by a confiding, artless simplicity and affectionateness of character which I have rarely seen surpassed. This was the secret of her influence

over the young, in whom she felt so lively an interest, and of the facility with which she won upon the confidence and love of all with whom she associated. She had many friends, but no enemies; and it has been truly said of her, in a letter of sympathy received from an eminent person, who saw her for a little time just before she left this country, "She found a short way to the hearts of every one that knew her."

She had an exquisite relish for the beauties of nature and art; and the interest she felt in these beauties was inexpressibly heightened by the fact, that she looked at them with the eye of a Christian; connected them with the wisdom and goodness of God, and regarded them as pledges of brighter glories to be enjoyed in the heavenly world. Hence, when the shores of Europe and Africa first burst upon her view, she beheld them with the deepest emotion, and wrote in her journal,—“I have been praying that I may look upon all these interesting scenes with the feelings of a Christian; and may all that I see prepare me for my work in that dear land which comes nearer every hour.” And when in 1841, she lay, as was supposed, at the point of death, she said,—“This is a beautiful world and I love it; all its hills and pleasant prospects, all of it is very beautiful to me. And then, I have many precious friends; O how precious! and how I love them? And when I think of leaving them, and having no more to do with the scenes here on the earth; never, no, never, till the resurrection morning, then I am sad at the prospect of bidding adieu to them. But when I look on the other side, and think of heaven and of Jesus, and that my Saviour has something for me to do there, then it seems pleasant to me, and I want to go.”

I may here remark, in passing, that out of her own family, no human being exerted a greater or more happy influence in the formation of her character than Mary Jane Chester; afterwards Mrs. Hovey. Herself a model of female loveliness, intelligent, affectionate, refined and winning in her manners; a Christian of warm hearted, cheerful piety, disinterested in her aims, and

devoted in her duties in an eminent degree, this amiable and excellent young Christian early took a deep interest in my dear Mary ; she was for several years her Sabbath school teacher ; and I feel grateful to God, that my child, in her tender age, enjoyed the instruction, the prayers and the example of one, who was so well qualified to cherish her piety and to elicit and mature her virtues. From her she received many most valuable suggestions in regard to the daily reading of the scriptures, the practice of private devotion, self-discipline and the cultivation of personal religion. They were tenderly united in affection here ; death separated them for a season ; they have met now in the kingdom of light and love, and they will part no more.

The deceased had great tenderness of conscience ; a quick perception and a deep feeling of right and duty. While she had a most affectionate regard for the feelings and wishes of others, and instinctively shrunk from giving pain to any human being, she would never yield a hair in sacrifice of duty, or where she thought she might incur the suspicion of wrong. Her religion was a matter of principle ; and it led her to study not how far she might go in conforming to the world, without incurring positive guilt ; but how she might shun even the appearance of evil, best cultivate her Christian character, and best glorify her Saviour. If in certain amusements, practiced even in some professedly Christian families, she could not conscientiously unite, it was not because she deemed them positively sinful, but because she thought them of doubtful tendency, leading on to evil, and felt that they might injure her Christian influence. She was right in this ; and though some may have thought her to scrupulous on such points, I feel sure it is no matter of regret with her now, that she was so conscientious and exact in her Christian walk while here below.

She loved her Bible, and she loved prayer ; and it was by an assiduous attention to the scriptures and the duties of daily devotion, that she cultivated that spirit of cheerful, lively

and fruitful piety, which so diffused itself through her whole character and life. She had set times to pray for her friends, and for different objects. This habit was early formed, and it was continued, as appears from her journal, till prevented by her last sickness.

In a note to a young friend in this city, dated the 26th of August, the very last perhaps she ever wrote, she says,—“O, it is a sweet comfort to pray for our absent friends. In the quiet hours, when the moon looks down upon these silent waters, my thoughts invariably wander to the far away friends, and the yearnings of my spirit to see them, can only be satisfied by lifting up my prayer to Him who can bless them with his own sweet presence.” Her affection for her friends was indeed deep and pure, peculiarly disinterested and abiding.

Humble, unsuspecting and guileless in her disposition, she never indulged herself in unkind, ill-natured remarks about others. The law of kindness was on her lips, and she never thought, or suspected evil of others, where she could think of good. She knew the value of time; and she practiced the strictest economy in the use of it. Instant in season and out of season, will apply to her as fully as to any young person I ever knew. Her needle, her book, her pen, or going on some errand of kindness and mercy, filled up all her hours, and thus she was enabled to live much in a short time.

She early engaged in the duties of a Sabbath school teacher; and seldom, it is believed, have those duties been performed in a more exemplary and faithful manner. She went to them, not as a task, but as a pleasure; and carefully prepared herself for the exercise by prayer and a diligent study of the lesson. Great was the interest she felt in her pupils, visiting them at their homes, having them visit her, lending them books and writing to them, from time to time, to excite and direct their thoughts on the subject of religion; and many a young person in this house, and many who are not present to hear me, can recollect the tender interest she manifested in their spiritual

welfare. May they never forget her instructions and her prayers; and may the impressions made on their minds be ripened into true piety and a bright hope of heaven.

She early felt an interest in the cause of missions; and by a train of providences which I may not detail, it was made plain to her own mind, as it was to her parents, that it was her duty to devote herself personally to this cause. But scarcely had she entered upon the field, which, in connection with her beloved husband, she hoped to occupy in a life of usefulness, ere she was called to fill, I trust, a higher sphere of service in the heavenly state. Though her residence on missionary ground was exceedingly brief, she appears from many testimonies that have come to us from our distant friends, to have made an impression upon all who became acquainted with her, that her heart was wholly in her work, and that she was qualified, had her life been spared, to do much good. That she was satisfied and happy in the employment she had chosen, is evident from every part of her journals. She appears never to have had any misgivings or regrets on this point. In a letter to a friend in this city, dated on that 26th of August, when, as I suppose, all her correspondence closed, she says; "It is an unspeakable privilege to be a missionary, and to labor in this land. Much as I long to see your faces, and dear as my home is to me, I would not return to America.

But I hasten to the closing scene. It was expected when she left this country with her husband, that they would be permanently stationed in Smyrna. But many circumstances seemed to require their removal to Constantinople; and I cheerfully concurred in the arrangement, as likely to prove more favorable to her health, and also to open a wider and more promising field of usefulness. I parted with her in May. She was then in excellent health and continued thus after her removal to Constantinople, till about the middle of August. She then became ill; but her disease was in so mild a form, that for sev-

eral weeks no apprehension was felt by her friends as to the issue. With herself however it was otherwise. "From the very first," as Rev. Mr. Goodell writes, "her own mind was strongly and strangely impressed with the idea of a fatal termination; and was intently occupied with the thoughts of another and better life." "She settled all her doubts one by one, as her husband writes; and on the Sabbath before her relapse, she expressed a sweet and perfect confidence in her Saviour, and entrusted all things to him." Mr. Goodell adds;—"that during the weeks of her indisposition, she scrutinized her heart and life with the greatest possible care and fidelity, we are fully assured. The result was this,—that the early dedication of herself to God was not the *ground* of her pardon and acceptance; that her repentance and prayers and communion seasons and religious education and religious observances and active services were not her Saviour. And may I trust in the bare word of Christ for salvation, said she, in great simplicity of manner? I replied you may. Paul trusted to it, and went to heaven. John trusted to it and to nothing else. And had your life been even more holy than theirs, you would still have found, on examination, that your own righteousness was but filthy rags, that you needed an infinite Saviour, and that you had nothing to hang upon but the bare word of Christ. But this bare word of his is everything, and whoever hangs upon it shall never be confounded. Blessed salvation this for poor perishing sinners. And this, I have no doubt, was all her salvation, and all her desire. On this rock of ages she appeared to plant both her feet, fearless and secure amidst the raging billows."

Her last message to her parents was a very sweet one. It was two days before her decease. In reply to her husband who was writing by her side and asked whether she had any message to send, she said;—"Give my best love, my *very* best love. Tell them I have a great many things to say to

them but I cannot now,—*tell them it will be very, very sweet, when all the redeemed meet together in heaven.*” Dear child, it *will* be sweet, and there we will hope to meet thee.

On the Sabbath before her death, which took place on Friday, her disease assumed a very alarming aspect, after which her mind occasionally wandered. But on the morning of the day on which she died, her mind became clear and calm, and though unable to converse, so great was her weakness, she yet “whispered words of strong hope and joyful expectation.” “O how happy ; how sweet it will be, to be there.” When her husband repeated the first stanza of the hymn—‘Jesus lover of my soul;’ there was a strong bright smile, and she whispered, “yes, yes.” Her hearing, her sight, and her strength soon failed her, and she fell asleep, I doubt not, in Jesus, and entered into peace. Her grave is in the burying ground of the people to whose spiritual welfare her life was devoted. There, on an eminence, overlooking the shores of the Bosphorus, and the city of the Moslems, rest her mortal remains till the bright morning of the resurrection dawns, and brings the final, the eternal day of glory and blessedness.

Farewell ! dear child, farewell !! Very pleasant wert thou in life, but far pleasanter wilt thou be when we shall meet above. Our separation will be short. Thou wilt not return to me, but I shall go to thee. Thy work is done ; thy conflicts over ; and what of loveliness was in thee here below is now perfected in heaven. It is well. Let no one ask, why was this waste ? The Master had need of her.

“He gave her, he took her, and he will restore her.”

His will is done ; and the heart that most loved her would not wish it otherwise. Yes, it is well. In our Father’s house there are many mansions. And thou, loved child, whose visage, when last we saw thee here, was arrayed in the bloom of health and the smiles of joy, hast put off thine earthly clothing and left

these scenes of mortality forever. Thou hast had thy mansion already on two widely remote continents of this world, and now in the new mansion thy Saviour has prepared for thee in heaven, we, in our bereaved affections and fond hopes, place thee, a happy, purified spirit, uniting in the exalted communion and praises of that upper world. Farewell ! farewell ! for a little time ; then may we who now mourn thee, and all thy loved companions and friends, rise to join thee in the mansions of eternal purity and bliss, whither thou hast gone.

Asleep in Jesus ! blessed sleep !
 From which none ever wakes to weep !
 A calm and undisturbed repose,
 Unbroken by the last of foes !

Asleep in Jesus ! peaceful rest !
 Whose waking is supremely blest,
 No fear—no woe, shall dim that hour,
 That manifests a Saviour's power.

Asleep in Jesus ! time nor space
 Debars this precious "hiding place ;"
 On Indian plains, or Lapland's snows,
 Believers find the same repose.

Asleep in Jesus ! far from thee
 Thy kindred and their graves may be ;
 But there is still a blessed sleep,
 From which none ever wakes to weep.

ON THE DEATH OF MRS. MARY E. VAN LENNEP.*

Scarce was the joyance o'er
 That hailed the nuptial rite,
 And scarce the tender, parting tear
 Dried in its channels bright,
 When o'er the Atlantic surge,
 There came a sound of woe,—
 The flower that erst our garden deck'd
 Was in its bloom laid low.

Sweet friend—within our souls,
 How fresh each hallow'd trace,
 Thy meek forgetfulness of self,
 Thy loveliness and grace,
 Thy hand, the harp that rul'd,
 Thy warbled music sweet,
 Thy childhood's early choice to sit
 Low at thy Saviour's feet.

Within the house of God
 There was a marriage train,
 A gathered throng, a breathless hush,
 An anthem's thrilling strain,
 And thou in snowy robe
 Wert by thy lover's side,
 While there a father's voice invok'd
 Heaven's blessing on the bride.

* Born in Hartford, April 16th, 1821. Married September 4th, and left her native land October 11th, 1843.—Died at Constantinople, September 27th, 1844.

Thy path was o'er the wave,
 To ancient climes afar,
 Where turns the pagan's blinded eye,
 From Bethlem's blessed star;
 But, soon life's labor o'er,
 There was a peaceful sleep,
 Where richly breathes the Moslem rose,
 And dew-eyed myrtles weep.

And now there's grief for thee,
 Fair inmate of the grave,
 Where bright Bosphorus proudly flows,
 And Asia's palm trees wave,
 And deep within *his* soul
 Is anguish unexpressed,
 Who held thee for so brief a space,
 A pearl-drop on his breast.

Not in the church yard-green
 Beneath thy native sky,
 Thou by thine infant sister's side,
 Or brother dear might lie,
 But with their spirits pure
 Thou join'st a glorious train,
 Where ne'er a golden link was broke
 From love's eternal chain.

Sad is thy parent's home,
 And lone their evening fire,
 Yet there doth blessed Memory bend
 And holy faith aspire,
 As angel comforters
 They point desponding love
 To what thou *wert* while here below,
 And what thou *art* above.

L. H. S.

